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JUDÆA FOR THE JEWS:

UNDER A JOINT-PROTECTORATE OF THE GREAT POWERS OF EUROPE.

*To the Right Honourable Benjamin D'Israeli, Her
Majesty's First Lord of the Treasury:*

RIGHT HONOURABLE SIR,

Amid the conflict of opinion now raging among statesmen in reference to questions connected with the Turkish Empire, the suggestions of an ecclesiastic are little likely to be heeded. The less likely are they to meet with regard, from the fact that they come from one who has, for several years past, been labouring in the service of the Church in this distant Diocese of Huron. Yet, Right Honourable Sir, were I, by the appointment of Divine Providence, located in a still more remote part of the earth, a sense of duty would equally impel me to stand forth and speak upon a question full of interest to the civilized world.

The point to which I presume to direct your attention stands intimately connected with the probable break-up of the Turkish Empire, and relates to the position to be assigned to that portion of it known as "The Holy Land."

As a clergyman of the Church of England, it might rightly comport with my official position to say something on the subject from the standpoint of the prophetic passages of the Holy Scriptures. But I refrain, and wish to deal with it principally on political and international grounds.

A small section of Turkish territory, included in the Province of Syria, belonged anciently to a people who have exercised a mightier influence for good upon the human race than any other nation of ancient or modern times. By the name of Hebrews, Israelites or Jews, this people has been known to the world for considerably more than *three thousand years*. Their history during the whole of this lengthened period has been one of unparalleled marvel and of thrilling interest. They were originally called and set apart for a special purpose in connection with the world's welfare; and a special Providence has ever watched over them from the commencement of their national existence. Their monarchy was at the zenith of its glory before the foundation of Rome! They were contemporaneous with the most ancient empires in the world. Their nation was comparatively old before even the great

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of Turkish territory, included in the empire, belonged anciently to a people who exerted a mighty influence for good upon the world. No other nation of ancient or modern times, of Hebrews, Israelites or Jews, has been known to the world for *three thousand years*. Their history of this lengthened period has been one of marvel and of thrilling interest. It is fully called and set apart for a special relation with the world's welfare; and a power has ever watched over them from the cradle of their national existence. Their empire reached the zenith of its glory before the Christian era! They were contemporaneous with the greatest ancient empires in the world. Their empire was comparatively old before even the great

empire of Babylon reached the full development of its splendour. They saw the rise of the Persian dynasty, and its subversion by the more famous empire of Macedonia, under Alexander the Great. Some ages later, they also witnessed the gradual rise of the Roman Power, and the amazing development of its iron strength. In an evil day they became involved in a deadly antagonism with this mighty Power. In the year 70 of the Christian era, their chief city and their Temple were utterly destroyed, and the Jews lost their position as a nation.

While, however, all their contemporaries of ancient times have passed away, without leaving more than a trace behind them of their ancient grandeur, the Jews still continue to exist. For more than *three thousand years* they have not only witnessed the rise and decline of empires, but have been more or less disastrously concerned in all the great revolutionary changes that have swept over the face of the civilized world. Yet they have survived all, and are still a distinct people, numerous and indestructible. They have outlived the splendour of Babylon, the might of Rome and the culture of Greece. They have witnessed the birth and growth, the decay and death, of great empires, whose people have been gradually exterminated, and whose very languages, once spoken by unnumbered millions, are now forgotten, or known only to the learned world. Amid all these sweeping changes, the Jews are still a

living, active and thriving people. No parallel can be found on earth to their wonderful history. Their amazing preservation as a separate and distinct people is a standing miracle, that calls loudly for the regard of thoughtful men.

The Babylonians, Greeks and Romans of ancient times, the Huns, the Goths, the Vandals, and other peoples of more modern date, have all been scattered, merged into other nations, or altogether lost. But the Jews, who have seen all these in turn arise and pass away, still preserve their own peculiar identity, with the same distinctness that characterized them at the time of the Captivity or at the advent of Christ. Though mixed and mingled with all nations, they are still separate and distinct; though scattered and dispersed throughout the world, they have never yet been lost.

They are at present a people without a country. They are wayfarers and wanderers over the face of the earth, and yet are sighing to return to the land of their ancestors, now held in the grasp of the upholders of the Mahomedan superstition. Their total numbers probably amount to *ten millions*. They are everywhere aliens and foreigners—merely tolerated, and unwillingly protected by those amongst whom they live. They have everywhere been harassed, robbed, ill-treated and plundered. The great inducement to

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these liberties was that they were rich and defenseless.
The Turks have been notorious for the ferocity with
which they have oppressed the Jews. And shall this
state of things be permitted to continue, when an
opportunity occurs for relief? Will the Christian
Powers of Europe look with indifference upon the
hardships endured by a people to whom they are more
indebted than to any other on earth?

An opportunity, such as has never occurred before,
now presents itself, for the re-settlement of the Jews
in the land of their forefathers—the land which is
theirs by right, if such a thing as rightful ownership
there be on earth. Long as they have been expatriated
from it, it is still theirs by original title, and by the
inalienable right of Divine gift.

From age to age they have been kept forcibly out
of it; but the day is perhaps not far distant when they
shall again return and possess it as their own. Let
your illustrious name, Right Honourable Sir, be associ-
ated with active measures for bringing about an event
so just, so righteous. The Great Powers of Europe
ought indeed to be foremost in generously aiding the
attainment of this desirable end. They owe a lasting
debt of gratitude to the Jewish race. They have been
helped out of their financial difficulties from time to
time by the assistance of Jewish financiers. Jewish
money has raised them up in times of adversity, and

has sustained them till brighter days have dawned. The massive loans that have been raised have been derived largely from this source. Jewish capital has also largely helped on all the grand undertakings which are the pride of the age in which we live. There is not a nation in Europe that is not more or less indebted to Jewish capitalists. And shall all these important services go unrequited, and be ungratefully ignored?

But the Christian world is under a still greater obligation to the Jews than even that of pecuniary and material aid. Whatever may be the diversities existing in the Universal Church, Christians of every name and creed are bound in one common debt to the Jews for the possession of those sacred records on which their "most holy faith" is founded. It was to Jewish hands that the Inspired Oracles were committed, and from Jewish hands the Christian Church has received them.

The Scriptures are not only the final authority in spiritual matters to millions of devout people, but they are also the very foundation of modern civilization. The world is vastly more indebted to the Bible than it is willing to own. The ancient world, too, owed much of its civilization to the influence of the Old Testament Scriptures. The philosophers of Greece and Rome derived their most admirable maxims from the Sacred Writings. Some of the most sublime passages in classical literature were derived from the Hebrew

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Scriptures, and especially from the poetical books. The most equitable laws of the Roman code were directly or indirectly derived from the Jewish law contained in the Pentateuch written by Moses six hundred years before the birth of Homer, seven hundred years before the foundation of Rome, a thousand years before the time of Herodotus, and fifteen hundred years before the Christian era. In the whole range of literature, ancient and modern, no such poetry, no such history, no such law and equity can be found as are contained in the Old Testament Scriptures.

But whatever may be the worth of the Old Testament, the New Testament, in point of moral excellence, far surpasses it. Even infidels have been known to inculcate the study of the character of Christ as the faultless paragon of moral perfection. The crowning excellence of the New Testament is the clearness with which the question of a future life is settled, and the simple and intelligible means by which "peace with God" may be secured by the perfect work of Christ on our behalf. For all these, and many other inestimable truths, we are indebted to the instrumentality of the Jews. Let the Christian world, then, avail itself of the opportunity which now presents itself of making some substantial recompense to them for what they have done in the interests of civilization and religion.

For many years, Right Honourable Sir, my closest

attention has been directed to ill-governed Turkey. For many years the elements of decay have been working more and more deeply into the very vitals of the nation, and must end in ultimate dissolution. The final collapse is assuredly imminent. Turkey must succumb! In her own language, her "kisinet"—her fatal destiny—is sealed! Ere long her dismemberment will ensue.

Her internal policy, which has always been bad, has been especially severe on her Jewish subjects, who some years ago amounted—and perhaps do still—to a larger number in the Turkish Empire than in any other single nation in the world. These defenceless people, in the very land of their forefathers, have been more cruelly oppressed than any other of the various nationalities in the Turkish dominions.

Is it not possible at this juncture to set on foot some scheme which shall secure at least justice to this ancient and industrious people?—some scheme by which they may be protected in their own Judea? And by the term Judea I do not merely mean the small Biblical province of that name, but, in an enlarged sense, the land of the Jews as a whole—the "Holy Land." I do not at present propose the establishment of a Jewish Monarchy, but as a commencement, the formation of some kind of popular government. But the grand point which I venture to suggest is, that JUDEA BE PLACED UNDER THE JOINT-PROTECTORATE OF

is directed to ill-governed Turkey. Elements of decay have been working deeply into the very vitals of the Empire, and end in ultimate dissolution. The crisis is assuredly imminent. Turkey must speak her own language, her "kismet"—her fate is sealed! Ere long her dismember-

ment, which has always been bad, has been more on her Jewish subjects, who are hunted—and perhaps do still—to a degree in the Turkish Empire than in any other part of the world. These defenceless people, like their forefathers, have been more persecuted than any other of the various peoples of Turkish dominions.

At this juncture to set on foot some plan to secure at least justice to this persecuted people?—some scheme by which they may be protected in their own Judea? By Judea I do not merely mean the geographical province of that name, but, in an enlarged sense, of the Jews as a whole—the Empire does not at present propose the establishment of a Jewish Monarchy, but as a commencement of some kind of popular government. The plan which I venture to suggest is, that under the joint-protectorate of

THE GREAT CHRISTIAN POWERS OF EUROPE, with full permission to elect its own President, or ultimately King, and to organize and adapt to modern requirements its own time-honoured laws. England and Prussia have for many years jointly kept up the Protestant Episcopate of Jerusalem, the Bishop being consecrated according to the forms of the Church of England. What hindrance, on the same principle, can there be to their bringing about, in co-operation with the other Great Powers, the re-settlement of the Jews in their own rightful country, under the guarantee of the Joint Protectorate proposed?

A re-distribution of Turkish territory, however distasteful to those who tremble at the thought of disturbing the so-called "balance of power," seems, from the tendency of things, inevitable. Whatever, in such an event, the Great Powers in their collective judgment may think most conducive to the interests of the Turks themselves, let the Jewish subjects of Turkey and the Jews throughout the world receive justice at their hands; and let Judea be again assigned to them.

The re-union of people speaking the same language, or bound by the same social and religious ties, is an accepted principle in modern international politics. The present generation has witnessed the consolidation of the formerly divided Provinces of the Italian peninsula into a "United Italy." The various German States, so long severed asunder, are now happily con-

solidated into the Empire of "United" Germany. Let justice proceed on her righteous course and concede to the Jews the principle and the privilege for which modern Christian States have so valiantly fought! Let the world witness their consistency by exacting from Turkey the re-settlement of the Jews in their own country and their consolidation into a *United Israel*! Let them have their own separate government, their own civil laws, and their own undisputed religious privileges, under the Protectorate of Christian Europe! No people on earth are so devotedly attached to their own fatherland as the Jews. The prospect of death itself would be deprived of its gloom, in the estimation of the Jew, if his remains could but rest in the land of his forefathers. While the Jews resident in Jerusalem spend much of their time at the tear-sprinkled "wailing place" in the Holy City, bemoaning their oppressions, millions of their brethren, dispersed over the face of the earth, are sighing for the beloved land from which they are excluded, and praying for the day to dawn when they shall once more be gathered together into one nation, and when each shall again sit, under his own vine and fig-tree in the enjoyment of security and peace.

Without further length of words, I appeal to you, Right Honourable Sir, as the illustrious head of Her Majesty's Government, to give your earnest attention to the suggestion I have ventured to make.

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In the name of Justice and of Right—in the name
 of the ten millions of expatriated Jews scattered over the
 face of the wide world—in the name of Religion and in
 the name of God—I entreat you, Right Honourable
 Sir, to take the initiative in this important matter, and
 endeavour to bring about the formation of a Jewish
 State in Palestine, with its own independent govern-
 ment, and with the free exercise of its own laws and
 privileges, under the Joint-Protectorate of the Great
 Powers of Europe.

I have the honour to remain,

Right Honourable Sir,

Your obedient servant,

J. W. BEAUMONT.

Mitchell, Canada,

March 1876.